IMPLEMENTATION OF PROPHETIC EDUCATION IN PRIMARY EDUCATION INSTITUTIONS

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Abstract: *Educational institutions are part of the social institutions that exist in society. It is a space between other social institutions that interact with each other, influencing, both reciprocal influences, unidirectional influences, and the influence of mutualist symbiosis. The mutual influence of institutions can actually be controlled by actors so that they can be optimized to accelerate the achievement of institutional goals. The social institutions in question in the view of the author can be categorized into two types, namely; macrocosmic and microcosmic. Prophetic from the word prophetic which means prophethood or concerning the prophet. The English word comes from the Greek "prophetes" a noun to refer to the person who speaks early or the person who proclaims himself and means the person who speaks the future. Prophecy here refers to two missions, namely someone who receives revelation, is given a new religion, and is ordered to preach to his people called apostles (messengers), while someone who receives revelations based on existing religion and is not ordered to preach is called a prophet. Prophetic implementation in primary education institutions can be carried out through: (1) structural approaches, (2) formal approaches, (3) mechanical approaches, (4) organic approaches, while School Prophetic Education Development Strategies are 1) development at the level of values , 2) Development at the level of spirit and values, 3) Development at the technical level. 4) Development at the social level.*

Keyword : *Prophetic Education, Educational Institutions, Primary Education*

Preliminary

Character education has started to be talked about a lot in the community since 2010. An important reason for character education is carried out, because character education is used as a basis for realizing the vision of national development. The vision that must be achieved is to realize a society of noble character, morality, ethics, culture, and civilization based on the philosophy of the Pancasila. Besides that character education is an effort to support the realization of ideals as mandated in Pancasila and the Preamble of the 1945 Constitution.

Personal character is the culmination of the individual maturity process, this is not only recognized by Muhammad SAW which is enshrined in the hadith that his sending by Allah SWT is only to perfect the morals of all humanity. Likewise with Socrates' view that the most basic purpose of education is to make someone individual become good and smart. That moral, moral or character is an unavoidable goal of the learning process in school. The same thing was also conveyed by Martin Luther King who agreed to the idea by saying, "Intelegencez plus character, that is the true aim of education." Intelligence plus character, that is the true goal of the world of education. [1] The intelligence possessed by students requires personal wrapping with the character so that he can work together, cooperate, and achieve his life goals. The success of an individual, whether in school learning or success on the job, is largely determined by his personality or commonly called soft skills, because technical skills (hard skills) without being accompanied by soft skills will make someone selfish, indifferent, arrogant and difficult cooperate, even though in any job requires the ability of cooperation.

At a broader level, the success of a nation in achieving its objectives is not only determined by abundant natural resources (tangible), but also determined by its human resources (intangible). The aim of national education is to develop the potential of students to become human beings who believe and devote to God Almighty, have the noble character, are healthy, knowledgeable, capable, creative, and become citizens of a democratic and responsible state. [2] Even one of the nation's founding fathers, the first president of the Republic of Indonesia, Bung Karno stressed. "This nation must be

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[1] Ahmad Tafsir, *Pendidikan Karakter Prespektif Islam,* (Bandung: PT Rosdakarya, 2011), h. 2

[2] Flavianus Darman, *MemahamiUndang-Undang, Menumbuhkan Kesadaran,* (Jakarta: Visimedia, 2007), h. 5.

built by prioritizing character building because it is this character building that will make Indonesia a great, advanced, and prosperous nation and dignified. If character building is not done, then the Indonesian nation will become a nation of coolies. "[3]

Indonesian people who are used to being polite in behaving, implementing deliberations in resolving problems, having local wisdom that is rich in prularity, and being tolerant and collaborative, tend to turn into hegemony in groups that defeat each other and behave dishonestly. [4] This shows that there is uncertainty about the identity and character of the nation which leads to (1) the disorientation and inadequacy of Pancasila values as the philosophy and ideology of the nation, (2) the limitations of integrated tools and policies in realizing the values of the Pancasila essence. (3) the shifting of ethical values in the life of the nation and state, (4) waning awareness of national cultural values, (5) the threat of national disintegration, and (6) weakening the independence of the nation. [5]

In various print and / or electronic media, almost every day we are presented with sad examples through film, television, which freely exhibit the behavior of sadism, mutilation, violence, thuggery, crime, infidelity, marriage, drug abuse and corruption, which have entrenched in some societies, even among officials and artists. We also hear, see and witness, how young people, students and students who are expected to become the backbone of the nation have been involved in allegations with pornographic videos, sexual harassment, drugs, motorcycle gangs and gambling.

The enactment of character education at all levels of formal education is a turning point in the importance of all elements in a unified society integrated supporting character education. Not only is it based on the moral values of the community tradition, but also the religious values that are believed by each individual or group in a particular society. The character building through strengthening religious culture in schools is very important. According to Endah Sulistyowati[6] there are several reasons for the importance of character education to be implemented, including (1) character is a very essential thing in nation and state. The loss of character will cause the

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[3]Muchlas Samani & Hariyanto. *Konsep dan Model Pendidikan Karakter,* (Bandung: PT. Remaja Rosdakarya, 2012), h. 2

[4]Endah Sulistyowati, *Implementasi Kurikulum Pendidikan Karakter,* (Yogyakarta: PT. Citra Adi Parama, 2012), h. 2

[5]*Buku Induk Kebijakan Nasional Pembangunan Karakter Bangsa 2010-2025,* h. 18-20

[6] Endah Sulistyowati, *Implementasi Kurikulum...,* h. 5

loss of the next generation. Character acts as a rudder and power so that this nation is not tossed around, (2) character does not come by itself, but must be built and formed to become a dignified nation. Many factors cause character education to be a reference for the importance of implementing the curriculum in schools. Two of the main ones, and the problems of the Indonesian people in the discourse of national character formation, namely: (1) the shifting of ethical values in the life of the nation and state, (2) waning awareness of the values of national culture.[7]

Schools, as one of the means for seeding cultural values for individual students, have an urgent role in developing character traits for students. This is because planting character education from an early age is the most expensive price that parents need to pay for their children. All characters inherent in childhood will be a strong character and culture in the child's heart.[8] School as an organization has its own culture that is formed and influenced by the values, perceptions, habits, educational policies and behavior of the people in it.

Schools have the core characteristics of the business being run, namely learning, through this learning and the cultures developed in schools can be used as instruments for the implementation of character education. there are many models of character education that can be done by schools, among them through the planting of values at the time; learning takes place, extracurricular activities, incidental activities in the development of hobbies, talents, and interests of students, religious activities, and / or habituation in daily behavior at school.

Prophetic Value

As the author mentioned above, prophecy literally comes from English, namely prophet or prophetic, which means prophet, prophethood, or apostolate.[9] In Greek "prophetes" is a noun to refer to the person who speaks early or the person who proclaims himself and means the person who speaks the future. Prophethood here refers to two missions, namely someone who receives revelation, is given a new religion, and is ordered to preach to his people called apostles

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[7] *Ibid*, h. 6

[8] Moh. Khairudin dan Susiwi, *Pendidikan Karakter Melalui Pengembangan Budaya Sekolah di Sekolah Islam Terpadu Salman al Farisi Yogyakarta*, Jurnal Pendidikan Karakter, Tahun III, Nomor 1, Februari 2013

[9] *Kamus Besar Bahasa Indonesia versi online*, http://kbbi.web.id/profetik diakses pada 18 September 2018 pada pukul 13.22 WIB

(messengers), while someone who receives revelation based on existing religion and is not ordered to preach it is called Prophet (Prophet). [10] Whereas according to the author, prophecy is prophetic traits that can be imitated by Muslims today. The nature of prophethood can be very complex, not only sidiq, amanah, tabligh, fathanah as it has been known in the obligatory nature of the Prophet.

Whereas Achyar Zein examines specifically the prophetic values inherent in the prophet, namely 1) Prophet Adam, the leader who dared to admit mistakes, 2) Prophet Idris, an honest and patient leader, 3) Noah, a leader who refused family intervention, 4) Prophet Hud the leader firmly holding the principle, 5) Prophet Saleh who holds the mandate and advice, 6) Prophet Ibrahim is a leader who is willing to sacrifice, 7) Prophet Luth a leader who prioritizes knowledge and wisdom, 8) Prophet Ismail a leader who keeps promises, 9) Prophet Ishaq leader who prioritizes piety, 10) Prophet Ya'kub leader who prioritizes regeneration, 11) Prophet Yusuf a leader who proclaims a populist economy, 12) Prophet Ayyub a leader who consistently holds an oath, 13) Prophet Dzulkifli the leader in charge, 14) Prophet Syu'aib leader who sparked a moral business, 15) Prophet Musa a firm leader, 16) Prophet Aaron a communicative leader, 17) Prophet David the leader who succeeded in uniting power and law, 18) N abi Sulaiman the leader who always takes care of authority, 19) Prophet Ilyas the leader who always keeps a good name, 20) Prophet Ilyasa 'a selective leader, 21) Prophet Yunus the leader who dares to accept the consequences, 22) Prophet Zakariya a rational and objective leader, 23) Prophet Yahya the leader who was able to restrain himself, 24) Prophet Isa was the leader who had the sharpness of intuition, 25) The Prophet Muhammad was the leader who brought rahmad. Thus it is hoped that later, these prophetic traits will not only become stories that are told down and down in the history of the prophet. It also becomes a spirit that arises in the behavior and work ethic of Muslims. [11]

> *"As for the Islamic work ethics, it is clear that it is one of the important factors in the success recorded by the Islamic civilization. Like everything Islamic, it is not directed towards this world only but also takes care of the spirituality of man. Hence, Islamic work ethics is both material and spiritual in its purpose and direction. In as much as Islam laid emphasis*

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[10]Moh. Roqib, *Prophetic Education: Kontektualisasi Filsafat dan Budaya Profetik dalam Pendidikan.* (Purwokerto: STAIN Press. 2011), h.49

[11]Achyar Zein, *Prophetic Leadership Kepemimpinan Para Nabi,* (Bandung: Madani Prima, 2008) h. 11

on work, it also emphasizes the importance of the work being in tandem with its principles, that is, the Shariah."[12]

From the quote above, the author concludes that the work ethic taught by Islam is not only oriented to the material, but also oriented to human spirituality. In line with this, Dian wrote in his dissertation "the ethics of prophetic work requires a commitment in continuing the mission of the Apostle and imitating his main character (sidiq, amanah, tabligh, and fathanah) in responding to social change based on the concept of the best people, social activities in forming history, and divine consciousness. [13] "Unlike Dian, Masnur Muslich mentioned that:

Prophetic intellectuals will shape character, among others, the first to be aware of being a creature of God that is able to understand the existence of themselves, the environment, and God Almighty. This conception is built on transcendental values (dimensions of human faith). Second: God's love, that person can carry out whatever commands and stay away from His prohibitions. Third: moral, honest, respectful, not arrogant, helpful. Fourth: wise can arise because of the breadth of one's insight that can form values of diversity. The five true learners will be increasingly eager to take the strength of the many differences. The six independent characters emerge from the values of humanization and liberation so that they will not justify the oppression of fellow human beings. The seven contributors will be the mirror of a leader.

The concept of prophetic value according to Kuntowijoyo is the elaboration of religious teachings in the form of social theory. The aim is engineering for social change. Therefore, the scope is not on normative aspects such as theology, but on aspects that are empirical, historical, and temporal. [14] The reference used by Kuntowijoyo is the Qur'an of Ali Imron verse 110: [15]

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[12]Shukri Ahmad and Musa Yusuf Owoyemi, *The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition*, dalam *International Journal of Business and Social Science*, Vol 3 no 20 *Special Issue* Oktober 2012, 122

[13]Dian Iskandar Jaelani, *Nilai-nilai Profetik dalam Pengembangan SDM*, *Disertasi* (Malang: UIN Maulana Malik Ibrahim, 2015), h. 50

[14]Kuntowijoyo, *Islam sebagai Ilmu: Epistemologi, Metodologi, dan Etika,* (Jakarta: Teraju, 2005), h. 90

[15]Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional,* (Jakarta: Bumi Aksara, 2011), h. 76-77

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ وَلَوْ
ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ

> "Meaning: You are the best people who are born to humans, tell the people who are ill, and prevent from evil, and believe in Allah. if the people of the Book of faith believed, surely it would be better for them, among them there were those who believed, and most of them were people who were wicked. "(Q.S. Ali Imran: 110)

There is a pillar of the value of the Prophetic Social Sciences used by Kuntowijoyo, namely: amar ma'ruf (humanization) containing the notion of humanizing humans, nahi munkar (liberation) containing the notion of liberation, tu'minuna billah (transcendence), dimension of human faith. [16] What is very interesting, controversial, as well as promising from this idea is that the Prophetic Social Sciences tries to combine the critical abilities of social science and religious values in a whole and integral frame of the social science paradigm. Religion which in the contemporary social sciences is considered to be outside the realm of science, is intended to be brought back in as a legitimate part of social science. [17]

Islam is an eternal religion and therefore requires permanent change accompanied by ideals about goals (a sense of goal), which is to make people closer to God. To give direction to where the transformation will be carried out, prophetic social science is needed to provide guidance towards the transformation carried out. Changes based on the ideals of Humanization, Emancipation, Liberation, and Transcendence that characterize prophetic education. Humanization, Liberation and Transcendence are the basis of prophetic ideals in education.

Prophetic Implementation in Basic Education Institutions

Professional implementation in elementary education institutions / Madrasah Ibtidaiyah is an educational institution that is based on religious values, while providing access and opportunities to improve mental attitude experiences to build maturity, independence,

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[16]Khoiron Rosyadi, *Pendidikan Profetik*, (Yogyakarta: Pustaka Pelajar, 2004), h. 304
[17]Husnul Muttaqin, *Menuju Sosiologi Profetik*, dalam *Jurnal Sosiologi Reflektif*, Vol. 7 no. 1 Oktober 2012, h. 3

entrepreneurship, and reflection on the application of Islamic values and spiritual beliefs for students. [18]

By carrying out the vision to build a generation of independent achievers and missions to provide easy access to education, foster good and strong character, build a generation of independence, have entrepreneurial spirit and leadership, improve religious understanding, and improve academic achievement. [19] Prophets in Islamic Basic Education Institutions are expected to help students to improve intelligence, achieve achievements, be a generation of people who are noble and spiritually Qur'ani. [20]

Some of the implementation of the Prophetic values conducted at the Basic Education Institutions include:

1. Using good moral sources as formulated by Imam Ghazali, namely the Qur'an, the sunnah of the Prophet, and the mind of the mind. [21]

2. With a series of learning programs and reciting the Qur'anic verses at each meeting it is a reflection of one of the main sources. [22]

3. Monitoring and evaluation by assistants on daily practices carried out by students in improving daily worship such as congregational prayers, Dhuha prayers, sunnah fasting and others are a means to increase our closeness as human beings to the Khaliq and the practice of worship recommended by Prophet Muhammad SAW.

4. Giving a prophetic-based curriculum can make students can improve their intelligence, achieve achievements, motivate and create human resources with noble character. adapted to the themes that have been compiled in the curriculum including tauhidan, akhlaq and motivation are the main activities in order to add scientific insight that is processed with a systematic mindset that is built integratively so that it is applicable and can be felt directly by the recipient of the material.

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[18]H. Bakran Adz-Dzakiey, *Propethic intelligence : menumbuhkan potensi hakiki insani melalui pengembangan kesehatan nurani.* (Yogyakarta : Islamika, 2005), h. 102

[19]Armai Arief, *Reformasi Pendidikan Islam.* (Ciputat: CRSD Press, 2011), h. 86

[20]Jajat Burhanudin dan Dina Afriyanti. *Mencetak Muslim Modern, peta Pendidikan Islam Indonesia.* (Jakarta: PT Raja Grafindo, 2006), h. 96

[21] Tim Pengembang Ilmu Pendidikan FIP-UPI. *Ilmu dan Aplikasi Pendidikan,* (Bandung: FIP-UPI, t.t), h. 50

[22]Abdul Majid, dan Dian Andatani. *Pendidikan Agama Islam Berbasis Kompetensi.* (Bandung: PT Remaja Rosda Karya, 2004), h. 32

5. The existence of problem solving with free themes according to the needs of each basic education institution is one of the facilities to motivate and provide solutions through empirical and rational experience based on Islamic values as exemplified by the Prophet Muhammad when facing problems that exist in society at that time. With this problem solving, it is expected to strengthen ukhuwah with a sense of friendship that is established and openness between parties. [23]

The position of educators in the learning process plays a large and strategic role. Therefore the style and quality of prophetic implementation can generally be measured by the quality of the educator, because educators who have high qualifications are expected to be able to create and design more dynamic and constructive material, overcome the weaknesses of the material and their subject matter by creating a conducive atmosphere and active learning strategies the good one. With educators who have high quality, graduate competency (output) education can be guaranteed so that they are able to manage their own potential, develop self-reliance to look at a healthy and prospective glorious future. [24]

The urgency of planting prophetic values towards humanistic, liberating, and transcendent actions such as the one initiated by Kuntowijoyo cannot be separated from the implementation of expected educational goals based on Islamic teachings. [25] Islamic education plays an important role in giving birth to human resources who have integrity between scholarship in general and a wealth of understanding of the religion of Allah. So that it can play a role in society not only in building people but also to restore the spirit of unity in dynamic life in the current global era.

In the prophetic implementation of the Basic Education Institution, I demonstrated with prophetic education in the scope of basic education units carried out through, organizational culture, student activities, and daily activities.[26] Explanation of each aspect of education as follows:

1. Organizational culture: habituation in leadership and management of basic education institutions;

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[23]Kuntowijoyo, *Islam sebagai Ilmu : Epistemologi, Metodologi dan Etika*, (Yogyakarta: Tiara Wacan,2007), h. 80

[24] Moh. Roqib, *Ilmu Pendidikan Islam...*, h. 48

[25]Kuntowijoyo. *Paradigma Islam Interpretasi Untuk Aksi...*, h. 79

[26]Tim Pengembang Ilmu Pendidikan FIP-UPI. *Ilmu dan Aplikasi Pendidikan...*, h. 32

2. Student Activities: integration of character education into student activities, including: Scouts, Sports, Writing, Art;

3. Daily activities: Application of habituation in everyday life in the school, dormitory / boarding house / family, and community.

Approach to Developing Prophetic Education in Schools

The approach is basically the way a person views something or someone's way of explaining a phenomenon. [27] Understanding the approach can also be matched with a methodology, namely a way or point of view in seeing and treating what is seen or studied, the approach is not only interpreted as an angle or way of view but also various methods included in these angles and perspectives. Thus, the approach can be understood as a methodology, angle, and perspective that uses culture as its glasses. In developing a plan, the approach can be useful to formulate steps to achieve a goal based on knowledge in theory and the context that occurs around it.

The principal as the top manager has a significant role in developing a quality prophetic-based school culture. The roles that can be played by the principal can use at least two approaches. According to Muhaimin, the creation of a religious atmosphere is strongly influenced by the situation and conditions in which the model will be applied along with the application of the underlying values.

1. *First*, the creation of a vertical religious culture can be realized in the form of increasing relations with Allah SWT through increasing quantity and quality of religious activities in ubudiyah schools, such as: congregational prayers, fasting Monday-Thursday, Khatm al-Qur'an ' an, prayer together and others.

2. *Second*, the creation of a horizontal religious culture that is more school-based as a *religious* social institution, which is seen from the structure of human relations, can be clarified into three relationships, namely: (1) over-subordinate relations, (2) professional relations, (3) equivalent or voluntary relationships based on religious values, such as: Brotherhood, generosity, honesty, mutual respect and so on. [28]

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[27]Remini, dkk, *Pembinaan dan Pengembangan Pembelajaran Bahasa dan Sastra Indonesia.* (Bandung: UPI Press, 2006), h. 31

[28] Muhaimin, *Strategi Belajar Mengajar: Penerapannya dalam Pembelajaran Pendidikan Agama,* (Surabaya: Citra Media, 1996), h. 305-307

In more detail, the development strategy in realizing prophetic education in primary schools according to Muhaimin can be done through four approaches, namely: (1) structural approach, (2) formal approach, (3) mechanical approach, (4) organic approach. [29]

1. *First*, the Structural approach, namely the strategy in developing and realizing prophetic education, has become a commitment and policy of the school leadership, resulting in the emergence of various regulations or policies that support the birth of various religious activities in schools and various supporting facilities and infrastructure, including financing.

2. *Second*, a formal approach, namely a strategy to develop and realize prophetic education in schools, is carried out through the optimization of teaching and learning activities (KBM) in schools. Thus the teacher has a very important role in improving the quality of school learning including co-curricular activities.

3. *Third*, the mechanical approach, namely the strategy in developing and realizing prophetic education in schools is based on the understanding that life consists of various aspects, and education is seen as planting and developing a set of life values, each of which moves and runs according to its function. Each motion is like a machine consisting of several components or elements, each of which carries out its own functions, and between one and the other can consult each other. This mechanical approach at school can be realized by increasing the quantity and quality of extracurricular activities in the field of religion.

4. *Fourth*, organic approach, namely the creation of religious environments that are encouraged by the view that religious education is a unit or as a school system that seeks to develop a spirit of religious life, which is manifested in religious attitudes and behaviors of life for all school members.

An organization must grow in a particular work environment. The work environment is basically divided into two, namely the physical environment in the form of various facilities and infrastructure that support the achievement of organizational goals and the non-physical environment in the form of basic values developed in an organization. The second environment is commonly referred to as organizational culture.

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[29] *Ibid,* h. 305-307

Strategic Development of Prophetic Education in Schools

To develop religious culture in schools effective strategies are needed. The principal has a crucial role in developing a quality school culture, understanding of school culture, community culture, and the culture of other organizations in the surrounding areas becomes a separate need. He should not only sit behind a desk but also need to blend while collecting data that is in accordance with the process of achieving school quality that was previously set. Thus in the leadership process requires synergy with various parties, both individually and institutionally.

Efforts to improve religious culture in schools can be carried out, for example by following the strategy developed by Danim, which involves the five dominant factors in the institution, namely; [30] a) Principal leadership; the principal must have and understand the work vision clearly, be able and willing to work hard, have a high work motivation, diligent and steadfast in working, provide optimal service, and strong work discipline; b) Learners; the approach that must be taken is "children as the center" so that the competencies and abilities of students can be explored so that the school can inventory the strength that exists in the students; c) Teacher; maximum involvement of teachers, by increasing the competence and profession of teachers in seminars, MGMP, workshops and training activities so that the results of these activities are implemented in schools; d) Curriculum; the existence of a steady / dynamic curriculum, can enable and facilitate the expected quality standards so that the goals (goals) can be achieved optimally; e) Network of cooperation; Cooperation networks are not only limited to the school environment and society only (parents and community) but with other organizations, such as companies / institutions so that the output from schools can be absorbed in the world of work.

The strategy for developing prophetic education in schools is actually analogous to the opinion of Zamroni about a culture development strategy which according to him can be done through three levels, namely as follows. [31]

1. Development at the level of spirit and values.

    Development at this level includes; spirit, values of faith and piety, openness, honesty, enthusiasm for life, learning,

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[30] Danim, S. *Visi baru manajemen sekolah*. (Jakarta: Bumi Aksara, 2006), h. 56

[31] Zamroni, *Paradigma Pendidikan Masa Depan*. (Yogyakarta: Bigraf Publ, 2008), h. 21-39

being aware of oneself and the existence of others, always respecting others, unity and unity, always behaving positively (positive thinking), self discipline, responsibility , and togetherness. These values are used as the basis for thinking, behaving, and behaving in the daily lives of all educators and education staff as well as people associated with the institution. The principal can facilitate, give examples, support and give rewards to people who consistently develop these values at school. This effort in its journey will become a habit that is continuously carried out so that in its development it will become a culture. The development of this culture will lead to a sense of togetherness in achieving the goals of the institution. The purpose of the institution can be classified in stages, for example, starting from learning objectives, school goals, and national goals.

2. Development at the technical level.

   Development at this level includes; 1) school organizational structure, 2) description of school assignments, 3) teacher discipline, 4) discipline of students, 5) standard learning systems that must be followed by teachers and students, 6) formal and informal relationships between principals, teachers, and educational staff or fellow teachers and education personnel including relationships with students, 7) various sanctions for dishonest and undisciplined students, 8) various work programs in order to foster the faith and piety of students towards the Almighty God, 9) various school work programs in order to familiarize students with problem solving, 10) various extracurricular programs that can foster honesty, discipline, responsibility, zest for life, unity and unity, 11) various learning and learning strategies that can encourage students to be enthusiastic learning, 12) various rules of care and physical cleanliness of the school.

3. Development at the social level.

   Development at this social level is the process of implementing and institutionalizing all policies and technical rules that are developed based on spirit and values so that it becomes a habit (work habits) at school and outside the school.

Seeing the above exposure to the process of prophetic formation. The first formation of prophecy through obedience,

imitation, penganutan and structuring a scenario (tradition, orders) from above or from outside the relevant actors. This pattern is called the casting pattern, the model is as follows:
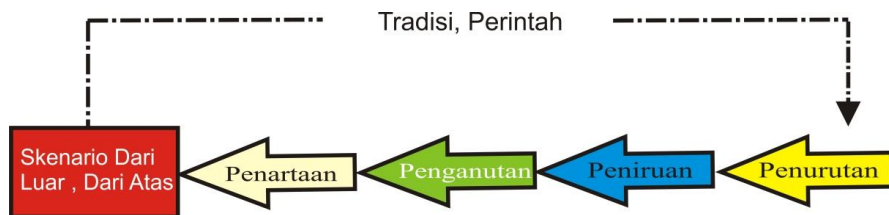
Gambar 1. Pola Pelakonan

The second is the formation of culture programmed through the learning process. This pattern stems from within the cultural actors, and the sound of truth, belief, basic or basic presumption that is held firmly as an establishment, and actualized into reality through attitude and behavior. the truth is obtained through experience or study of trial errors and the proof is the demonstration of the establishment. That is why this pattern of actualization is called a demonstration pattern. Here is the model: [32]
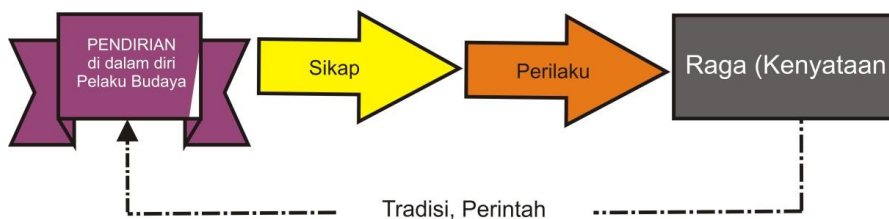
Gambar 2. Pola Peragaan

In connection with the scheme above, according to Tafsir, strategies that can be carried out by education practitioners to establish prophetic education in schools, including through: (1) giving examples (example), (2) familiarizing good things; (3) enforce discipline; (4) provide motivation and encouragement; (5) giving gifts especially psychological; (6) punishing (perhaps in the framework of

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[32]Talizuhu Ndara, *Teori Budaya Organisasi.* (Jakarta: Rineka Cipta, 2005), h. 24

discipline); (7) the creation of religious environments that influence children's growth.[33]

While the strategy in realizing religious culture in schools, borrowing Koentjaraningrat's theory of cultural forms, requires development efforts in three levels, namely the adopted level, the level of daily practice, and the level of cultural symbols.[34]

Thus in general there are four components that are very supportive of the success of the strategy in developing and realizing character education through the implementation of school religious culture, namely first, school leadership policies that encourage character development through the implementation of religious culture; second, the success of teaching and learning activities in the classroom conducted by the teacher; third, the increasingly lively extracurricular activities carried out by students by religion; fourth, support from the school community for prophetic development through the implementation of religious culture.

In the level of daily practice, the prophetic values that will be developed have been agreed upon to be realized in the form of daily attitudes and behavior by all school members. The development process can be carried out through three stages, namely: first. The socialization of prophetic values implemented through school culture is agreed upon as ideal attitudes and behaviors to be achieved in the future at school. Second, the determination of weekly or monthly action plans as stages and systematic steps that will be carried out by all parties in the school in realizing prophetic education. Third, giving awards to the achievements of school members, such as teachers, education staff and students as a habituation effort that upholds attitudes and behaviors that are committed and loyal to agreed teachings and prophetic values.

The strategy to cultivate prophetic culture in schools can be done through (1) power strategy, namely the strategy of civilizing religion in schools by using power or through people 's power, in this case the role of the principal with all his power is very dominant in making changes. (2) persuasive strategy, which is carried out through the formation of opinions and views of the community or school members; and (3) informative re-educative, norms are rules that apply

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[33]Ahmad Tafsir, *Metodologi Pengajaran Agama Islam,* (Bandung: Remaja Rosda Karya, 2004), h. 112

[34] Koentjaraningrat, *Kebudayaan, Mentalitas dan Pembangunan,* (Jakarta: Gramedia, 1989), h. 157

in the community. Norms are socialized through education. Normatively coupled with re-educative (re-education) to instill and replace the paradigm of thinking of old school people with new ones.

In the first strategy it was developed through a command and prohibition or reward and punishment approach. Allah SWT gives an example in the case of prayer so that humans carry out every time and every day, it requires a punishment that is educational in nature, something that is as said by the Prophet in a hadith that has the meaning:

> Command your children to offer prayers when they are seven years old, and beat them because they (do not want to pray) when they are ten years old, and separate their beds. [35]

Whereas in the second and third strategies are developed through habituation, exemplary and persuasive approach or inviting citizens in a subtle way by giving good reasons and prosepek that can convince them. The nature of the activity can be positive action and positive reactions. It can also be a projection, which is to take action on one's own initiative, the type and direction of self-determination, but to read the emergence of actions in order to contribute to the color and direction of development. [36]

Analysis

Educational institutions are basically part of the social institutions that exist in society. He is not in a vacuum, there are many other social institutions that interact, influence, both reciprocal influences, unidirectional influences, and the influence of mutualist symbiosis. The mutual influence of institutions can actually be controlled by actors so that they can be optimized to accelerate the achievement of institutional goals. Among the social institutions in question in the view of the author can be categorized into two types, namely; macrocosmic and microcosmic.

Macrocosmic is social institutions that are outside an educational institution. These social institutions are divided into two types, namely those that are internal and external, both of which have an influence on the application of prophetic education. Among those that are part of the macrocosmic external social institution are the social, economic, cultural, developmental conditions of science and technology of the local community. Meanwhile, the macrocosmic

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[35] HR. Ahmad, no. Hadith 6689
[36] Muhaimin, *Paradigma Pendidikan Islam,* (Bandung: Rosdakarya, 2001) h. 160-167

internal social institutions include the pattern of relations, patterns of interaction and the culture of collaboration between the components of the educational institution staff.

Microcosmic is a concept that explains the patterns of interaction, mindset, attitude patterns, and behavior patterns that are actualized by; 1) the principal as a leader and manager in making policies with his representatives in planning accountable financial management, planning, management, development of resources owned, and efforts to create a quality culture and culture of participation of school stakeholders; 2) teachers as managers and class facilitators play a role in planning learning strategies, learning processes, learning evaluation and self-development efforts to become effective teachers; 3) educational staff in providing academic needs services and supporting a culture of school quality and a culture of participation developed by the principal to achieve the goals of the institution; 4) students can also be seen from the planning of learning achievement and actualization both in class and at home, in intra and extra activities and efforts to support the implementation of school prophecy; 5) the role of the school committee and class association in the creation and development of prophetic education and the culture of school participation can be seen from its role in building networks, helping the learning process, helping to maximize learning media, and participation in school funding.

From various previous studies with the support of existing theories, the role of leading becomes inevitable, of course leaders needed are criteria as effective and strong leaders so that they are able to become pioneers in the creation and development of prophetic education in schools needed to achieve institutional goals. At least there are two paths that can be taken to develop prophetic education in schools, namely structural-formal pathways and non-structural-cultural pathways. The results of the study show that through the first path the institution's goals can be achieved easily, the period is relatively short but usually cannot last long, while the second path requires a gradual, tiered, and synergic process from all parties but can last long. The output of developing such prophetic education is to create graduates with strong character.

Conclusion

Prophetic from the word prophetic which means prophethood or concerning the prophet. The English word comes from the Greek "prophetes" a noun to refer to the person who speaks early or the person who proclaims himself and means the person who speaks the

future. Prophecy here refers to two missions, namely someone who receives revelation, is given a new religion, and is ordered to preach to his people called apostles (messengers), while someone who receives revelations based on existing religion and is not ordered to preach is called a prophet

Prophetic implementation in basic education institutions can be carried out through: (1) structural approaches, (2) formal approaches, (3) mechanical approaches, (4) organic approaches, while School Prophetic Education Development Strategies are 1) development at the level of values , 2) Development at the level of spirit and values, 3) Development at the technical level. Development at the social level.

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